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A

REPORT

OF THE

FORMATION

OF THE

Cambridge Auxiliary Bible Society:

TOGETHER WITH

A LIST OF PATRONS AND SUBSCRIBERS;

Dr. MARSH'S ADDRESS TO THE SENATE;

MR. VANSITTART'S REPLY;

&c. &c.



EDITED BY

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1812.

PATRON,

HIS ROYAL HIGHNESS THE DUKE OF GLOUCESTER,
Chancellor of the University.

VICE-PATRONS,

HIS GRACE THE DUKE OF GRAFTON,
HIS GRACE THE DUKE OF BEDFORD, and
THE RIGHT HON. THE EARL OF HARDWICKE,
*High Steward of the University, and
Lord Licutenant of the County.*

PRESIDENT,

THE RIGHT REV. THE LORD BISHOP OF BRISTOL,
Master of Trinity College.

VICE-PRESIDENTS,

THE RIGHT REV. THE LORD BISHOP OF LLANDAFF,
Regius Professor of Divinity.

THE RIGHT HON. THE EARL OF BRISTOL.

THE RIGHT HON. VISCOUNT PALMERSTON, } *Members*
THE RIGHT HON. SIR VICARY GIBBS, } *for the*
} *University.*

THE RIGHT HON. LORD FRANCIS OSBORNE,
Member for the County.

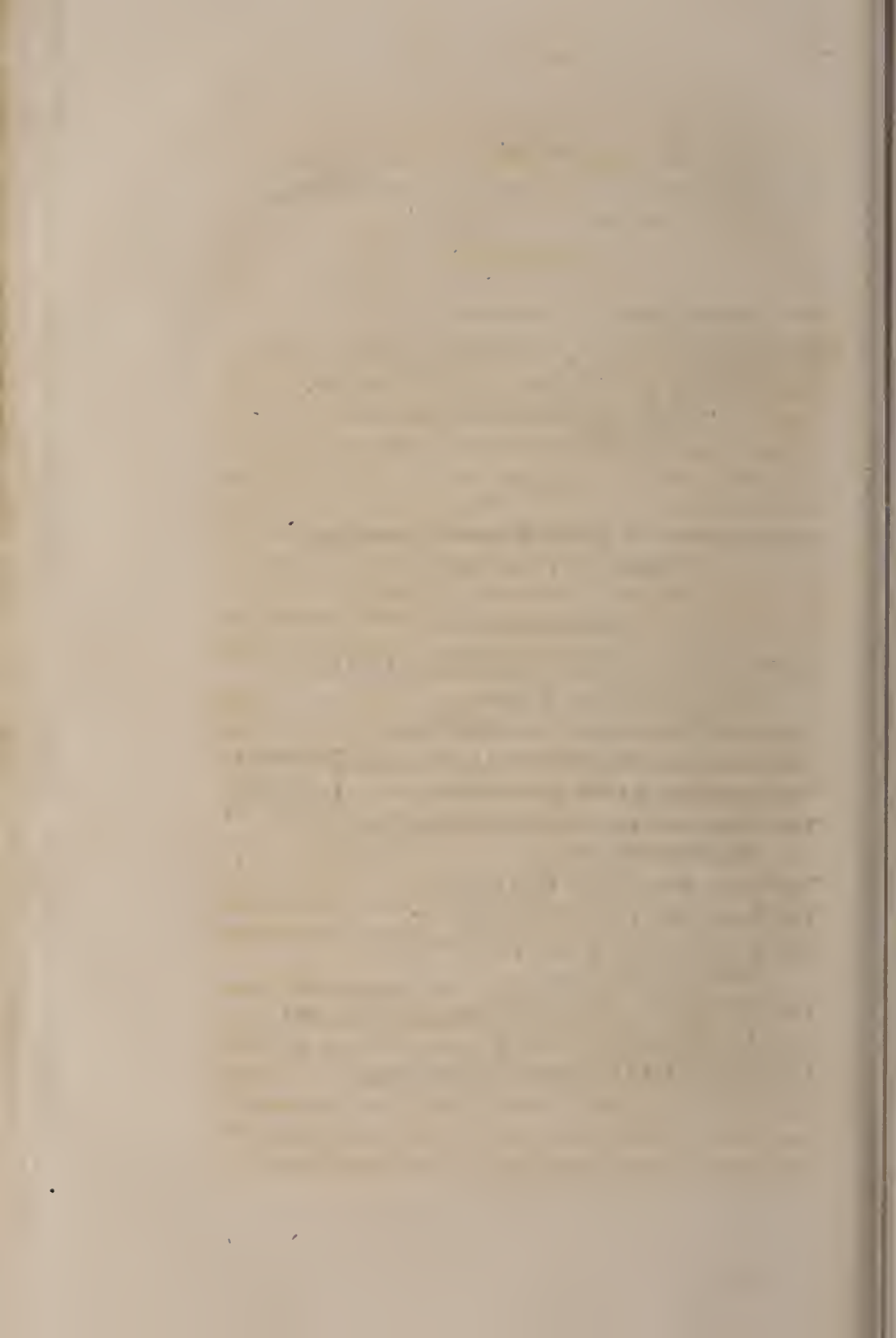
THE RIGHT HON. LORD HEADLEY.

THE RIGHT HON. LORD COMPTON.

THE RIGHT HON. SIR WILLIAM WYNNE,
Master of Trinity-Hall.

THE VERY REV. DR. MILNER, *Dean of Carlise, and
President of Queen's College.*

THE REV. DR. DAVY, *Master of Caius College.*



A REPORT, &c.

SINCE the institution of the British and Foreign Bible Society in 1804, the formation of an Auxiliary Society at Cambridge has been contemplated by many members of the University as a most desirable object. While multitudes in almost every part of the kingdom were active in expressing their approbation of a society whose only object is that of distributing copies of the Scriptures, without note or comment, into every country in the known world, it was reasonably to be expected that the Universities, which, in conjunction with the King's Printer, enjoy the exclusive privilege of printing the Bible, would not be among the last in promoting the most effectual means of its distribution.

Seven years, however, had elapsed without any public expression of the sentiments of our University, or any of its colleges, except that of Trinity, which, on the day of the National Jubilee in 1809, presented the society with a donation of fifty guineas. Still there were some members of the University who were said to view its proceedings with a jealous eye, and one of them, a learned Professor, in a printed address to the members of the Senate, maintained, that by supporting the Bible Society, they would endanger the Established Church.

These obstacles were not capable of checking the ardour of some younger members of the University, who had viewed with admiration the great and successful efforts of the Bible Society in circulating the word of God, and felt an earnest desire that an Auxiliary Society should be established at Cambridge. Among their seniors there were some, who were apprehensive of the effects of their ingenuous ardour.

It was feared, lest, by a sort of *tumultuous petitioning*, they might attempt to intimidate such as were not favourable to their wishes.

Nothing, however, of this kind came to pass. They never met in a great number than 13. And sensible of the impropriety of large combinations, they elected a committee of 4 to receive the names of such persons as approved of their views. In a short time they collected upwards of two hundred names. But they were not ambitious of taking the lead, their sole object was to find among their seniors persons who would conduct the institution of an Auxiliary Bible Society. With this view they waited upon the Vice-Chancellor and several persons of considerable standing in the University. The Vice-Chancellor received them in a gracious manner, and did not object to a meeting of their whole body, provided they could obtain from any of the colleges the use of a hall. But such meeting was never held by the undergraduates. They were perfectly satisfied when they heard that the cause in which they had, with so much honour to themselves, engaged, was at length undertaken by several gentlemen of the University, the County, and the Town.

The first measure of this provisional committee, as it may be called, was to communicate their wishes to the Earl of Hardwicke, Lord Lieutenant of the County, and High-Steward of the University, who readily promised to attend a public meeting. They next applied to the Vice-Chancellor, who gave his consent that a public meeting should be called, and to the Deputy Mayor, whose kind offices obtained for them the use of the Town-Hall.

A public meeting was accordingly advertised to be held on the 12th of December, on which day, at about half-past eleven, the Earl of Hardwicke entered the Town-Hall, which had been crowded at an early hour, and upon the motion of Lord Francis Osborne, seconded by Dr. Jowett, was unanimously requested to take the chair.

His Lordship opened the business of the day, by stating that he had not attended the meeting from any consideration

of his official situation, either in the University or the County, but he was happy to meet his friends and neighbours, as a Cambridgeshire gentleman, to promote so beneficial an object. He had indeed but lately examined with attention the statements respecting the Bible Society; but they had produced in his own mind such conviction, that he had felt equal surprize and regret, when he found that a contrary opinion was held by some individuals, and particularly by one, for whose literary attainments he had the highest respect, and whose society he had never enjoyed without deriving instruction from his conversation. He was glad that individual was not present, that there might be nothing but harmony and unanimity in the meeting. His Lordship stated, that during the earlier period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible. His Lordship next adverted to Dr. Buchanan's Christian Researches in the East, which had opened to our view so ample a field for the exercise of benevolence, particularly among the Syrian Christians.

The Earl of Hardwicke then read the following extract of a letter, dated December 9, addressed by his Royal Highness the Duke of Gloucester to the Right Rev. the Lord Bishop of Bristol:

“As I am a warm friend of the ‘British and Foreign Bible Society,’ as I am anxious to see the Auxiliary Society established, being convinced that this institution, so far from being injurious to the Established Church, must be of essential utility to it, I cannot refuse offering a donation, and if at the meeting it should be proposed to make me the President of the Auxiliary Bible Society, I could not certainly decline such a proposal, which must be considered as a flattering distinction. I have now to request of your Lordship to have the goodness to state to the meeting the impossibility of my being present, but to convey the assurance of the warm interest I take in the success of the Auxiliary Bible Society, and to mention my intention of sending a donation of fifty guineas to the institution.”

His Lordship concluded by stating that he should not expatiate further on the objects of the Bible Society, which the Secretaries from the Parent Society, who had favoured the meeting with their presence, were so much more able to explain.

LORD FRANCIS OSBORNE then rose, and stated to the meeting, that he entirely concurred in the sentiments of the noble Earl, except in one part. He wished that all who object to this society were present, particularly the learned Professor alluded to. He would not pretend to place himself on a level with that gentleman, either in natural endowments or literary attainments; but on this point he should have no fear fully to meet his objections, to which a complete answer might be given even by a child, provided only that child were a christian. He concluded by stating that he should have the honour of moving certain resolutions, as the basis of the Cambridge Auxiliary Bible Society, and requested that previously to his doing this, the Secretaries of the Parent Society, who were then present, would favour the audience with their observations.

Mr. OWEN then came forward, and after adverting, in terms of commendation, and with some degree of pleasantry, to the speeches of the noble Lords who preceded him, submitted to the meeting a few preparatory considerations, as necessary to clear away the rubbish thrown up, by holy hands indeed, but hands which might, he thought, have been better employed, against that noble edifice which had been erected for the spiritual benefit of all nations by the British and Foreign Bible Society. Mr. O. thought it material to observe, that the institution on behalf of which he appeared, was purely *voluntary*, and therefore not to be compared, as to the extent of its *Ecclesiastical* patronage, with a society which, from the nature and object of its constitution, laid a sort of imperative claim for patronage on the rulers of our established church.—It was, further, an institution which had but *one*, and that an accurately pre-

defined object, the circulation of the *authorized Bible without note or comment*. It was not therefore fair to identify it with a society which had a *variety of objects*. Inasmuch as it distributes precisely the same Bible as the Society for Promoting Christian Knowledge, it should be considered as *so far* friendly and auxiliary to that society: and inasmuch as it distributes nothing more, it cannot justly be considered as either superseding or designed to supersede the uses of that society.—It is also a society *actually in existence and operation*. We do not (said Mr. O.) appear before you with a project for creating a society; but with an institution which has had the trial of nearly eight years, and that on a scale of prodigious extent. It was, therefore, in the power of every one to determine by a reference to experience, whether the principles on which the society was founded were such as could be safely and beneficially reduced to practice; and also to make up his mind whether an instrument of such magnitude, excellence, and popularity, should be shut out from the superintendance and co-operation of our established church. Mr. O. submitted that the age of a society was not the best criterion of its value. So much stress had been laid on this circumstance, by some injudicious advocates of the Society for Promoting Christian Knowledge, that they seemed to prize its grey hairs more than its Christian fruits. For his own part, he thought a society might be considered as old enough for all the purposes of respectability, if it could be shewn, that it had accomplished, in fewer than eight years, the work of a century. Having thus cleared away the rubbish which blocked up the avenues to this temple and disfigured its walls, he trusted that those whom he addressed would enter and tread its pavement. He should now call upon his two colleagues to display the strength of its foundations, and the harmony of its proportions. Those witnesses, he added, would not appear before the meeting, to prophesy in sackcloth, but in the garments of honour and triumph. They came flushed with recent and glorious victories, in the adjacent counties of Essex and Suffolk; and, he trusted, they would have the

satisfaction of seeing, as the event of this day's discussion, the county of Cambridge annexed to those holy lands on which auxiliary institutions have been erected for the circulation of the Bible.—Mr. O. then concluded an argumentative speech by representing not barely the population of the united kingdom, but that of the whole world, as interested to a certain degree in the business of this day : and by reminding the assembly, that in aiding this glorious cause by the establishment of an Auxiliary Society, in so important and commanding a station, they would render themselves benefactors, in no common degree, to men of every nation under heaven.

Rev. Mr. STEINKOPFF.—When I, an humble individual and a foreigner, am called upon to address such a numerous meeting, so highly distinguished by rank, talents and learning, I should almost be ready to sink under my task, were I not encouraged by the purity and excellence of the cause in which I have the honour and privilege to be employed, and cheered by the conviction, that by an enlightened British audience I shall be heard with candour and liberality.

The cause for which I now plead is that of the British and Foreign Bible Society, which has been established nearly eight years. It is justly called the *British Bible Society*, for in *Britain* it originated, by *British* money, by *British* talents and exertions it is chiefly supported ; and to the spiritual wants of the poor in the *British* dominions it first attended by printing large editions of the Holy Scriptures in the English, Welsh, Gaelic, Manks and Irish languages. But it is not only a *British*, but likewise a *Foreign Bible Society* ; for though its charity began at home, it does not end there ; its active benevolence extends to almost every country of Europe, even to the remotest parts of the globe. Perhaps it may be asked by some :—Is there indeed a want of the Holy Scriptures in *foreign* parts ? To answer this question, I might simply refer to the state of the Heathen and Mahomedan world, in which there are millions, deprived of

the pure light of divine revelation ; but I need not go so far, I may fairly assert, that there are christian, even protestant countries, in which, chiefly among the poorer classes of the people, an actual want of the Bible exists. A respectable foreign clergyman, who resided nearly twenty years in Smyrna, and travelled through various parts of Turkey, stated with regard to a numerous class of its inhabitants, who belong to the Greek church, that the New Testament in their own dialect was very scarce ; and that it would be extremely desirable to print one for their benefit. In consequence of this an edition of the ancient and modern Greek Testament has been printed, and already received by numbers of the Greeks in Malta and the Greek Islands. As to the Roman Catholics, it is a well known fact, that the laity have in a great measure been forbidden a full, free and easy access to the Sacred Volume. But I am happy to state that there are now many enlightened Roman Catholic clergymen in Germany and in other countries, who not only have carefully searched the Scriptures themselves, but most earnestly entreat their people to read and search them too. By some of these a Roman Catholic Bible Society has been established at Ratisbon, which has printed four editions of a German Testament, and one of their clergymen writes—" the Bible " is now read by the students, by the people, and by children."

To prove that even among Protestant Christians the Scriptures are much wanted, permit me to relate but two facts. It has been mentioned to the committee of the British and Foreign Bible Society by a Finnish clergyman and attested by a document, that no edition of the Finnish Scripture has been printed since 1776, and that many poor Finlanders are so desirous to obtain a copy that they come from a great distance to Abo, but cannot obtain any. I also hold in my hand Latin letters from two Hungarian Professors, expressing their admiration of the exertions of the British and Foreign Bible Society, forcibly representing the want of the Scriptures among a population of a million and a half of Hungarian Protestants, and signifying their readiness to form

a Hungarian Bible Society, should they meet with encouragement and assistance from the British and Foreign Bible Society. It was immediately resolved to assist both the Finnish and the Hungarian Protestants with a donation of £500. each, in case they should succeed in establishing a Bible Society of their own.

But some might say: Here you have promised to do something, but what have you already done? I answer:— Stimulated by the zeal and encouraged by the active benevolence of the British and Foreign Bible Society, three Bible Societies have been formed on the continent of Europe, “the German, Prussian, and Swedish”. The German (the acting committee of which was first at Nuremberg, and now is at Basle) has printed large editions of a German New Testament, and a Bible, the French Scriptures, the Italian and Romanish Testaments. And here let me distinctly state, that though there are provinces, districts, towns and villages in Germany, (among which Saxony stands prominent) where the Bible is cheap and plentiful, still there are others in that extensive empire, in which it is greatly wanted, chiefly among the protestants in Austria and Alsace, many of whom have applied in a most pressing manner for a supply. The Prussian Bible Society in Berlin and Konigsberg has printed the Bohemian, Polish and Lithuanian Scriptures, for the benefit and to the inexpressible joy of many of the poor Protestants in these respective countries. The Swedish was established under the immediate sanction of their now exiled, unfortunate monarch, Gustavus Adolphus. Full of active zeal, it has already printed three editions of the Swedish Testament, amounting to 10,600 copies, and also proceeded to the printing of the Swedish Bible with standing types, which is now on the point of being completed. Even the frozen shores of Iceland and Lapland have been cheered by the rays of British benevolence, and the hearts of their inhabitants gladdened with the gift of an Icelandic and Lapland Testament. Neither has the British and Foreign Bible Society been inattentive to the best interests of the many foreigners residing in Great Britain and its extensive dominions,

or crowding continually to its shores for the sake of commerce. Forty-seven thousand French Testaments have been printed in London for the benefit of Frenchmen, chiefly the French prisoners of war. Is not this heaping coals of fire upon the heads of your enemies ;—not for their destruction, but for their salvation? Editions of the Spanish, Portugueze and Italian Testament have been published, many copies of which were eagerly bought by Spaniards, Portugueze and Italians, or, when gratuitously distributed, received with expressions of the most lively gratitude. One of the Pope's Nuncios gladly accepted an Italian Testament from the hands of a British naval officer, and was so pleased with his present, that he invited him to his country-seat, and requested him to write his name in that most valuable book. A Dutch Testament has been printed for the advantage of the numerous Dutchmen, dispersed in the various settlements late under the Dutch, and now under the British government. This has also been gratefully received by Hottentots and Negroes, many of whom have been taught to read. I should be wanting in that affection which as a German I ought to feel for my countrymen, were I to pass over in silence the distribution of several thousand German Testaments and Bibles among poor Germans, resident in Great Britain, and more especially among the German soldiers and sailors, now bravely fighting the battles of this country. And who could have the heart to deny a wounded soldier the consolation of a Bible?

I might add more, but I am apprehensive lest I may already have trespassed too much upon the valuable time of this meeting. Permit me therefore only to state this, as my perfect conviction, that the British and Foreign Bible Society has already done more good, than I am able to express, that there are thousands and tens of thousands in Germany, Switzerland, Prussia, Poland, Denmark, Sweden and other parts of the continent, who, though separated from you by sea and land, and still more by the awful political state of the continent, are yet lifting up their hands and their hearts to Heaven, imploring the blessing of God on their British

benefactors, and praying most earnestly for the preservation of the British nation and constitution. In these their wishes and prayers I do most cordially unite. May the Almighty God spare and protect this highly favoured land; may he pour the balm of heavenly consolation into the heart of our truly venerable, but deeply afflicted Sovereign, may he crown the Queen, the Prince Regent and every branch and individual of the Royal family, not forgetting your illustrious Chancellor, with his best and choicest blessings, may this ancient and celebrated University long flourish, the ornament and glory of the British name, may every benevolent society (among which the Society for Promoting Christian Knowledge stands distinguished) prosper;—finally, may every one of this numerous and respectable assembly, who delights in distributing the Holy Scriptures to others, experience their divine influence and consolation upon his own heart and life, and hear that joyful address of our blessed Lord: “Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord.”

Mr. HUGHES.—My Lord and gentlemen, I feel much indebted for the manner in which you have intimated a willingness to hear what it may be in my power to state on this occasion. At the same time I am sensible that nothing but the office I sustain in the British and Foreign Bible Society could have authorized me to anticipate or emboldened me to accept so distinguished an honour. For it places me in a new and critical situation, and inspires such a sentiment of awe, that although accustomed to meet the public, I almost shrink from what your request has made my duty.—Not that I entertain a doubt respecting the excellence of our cause, nor that I am entirely influenced by a regard to any reputation which I may now either acquire or lose. But we are this day handling a vast argument, and every part of our proceedings is big with consequences of incalculable moment. Still, the force of truth upholds me; I recollect too that my countrymen are generous; and with regard to my deficiencies,

I am persuaded that their injurious tendency will be lost in the excellence and splendour of more able advocates.

The founders and early promoters of the British and Foreign Bible Society have uniformly wished, and now they wish more than ever, to obtain for it the most extensive publicity. For they were confident not only that the principle on which it rested was an impregnable rock, but that the more keenly the institution with all its bearings was examined, the more entirely would it approve itself to the judgement, and endear itself to the breast, of every pious, candid, and benevolent man. Again, they knew that without publicity they could neither ascertain where, how, and in what measure, its exertions would be most useful, nor secure co-operation equal to the support of a society, whose magnitude, continually increasing, already exceeds that of any other charitable society within the whole range of Christendom. Hence they venture with their appeals into high places. Venture! No, they advance with the ease and animation of those who are cordially invited by their ~~mortal~~^{moral} kindred, in whom also they hope to realize their immortal friends.

What project, my Lord, is so free from blame, and so fully entitled to universal encouragement, as the simple, the humane, the sacred, the grand project to exhibit the Scriptures in all the languages of the earth!

In order to form a just opinion of the British and Foreign Bible Society we need only to observe its three first laws, in connexion with its general proceedings. These laws sufficiently indicate its object, the field of its labours, and the terms of admission: To shew that these laws have been practically regarded with undeviating fidelity, and that they are unexceptionable laws, precisely such as the state of the world requires, is all that I think it proper at this time to undertake.

The object, the *sole* object of the Society, is, to encourage a wider circulation of the Holy Scriptures. Hence it neither establishes schools, nor distributes tracts, nor employs the ministry of the Gospel. Its members *individually* do

what they please; but in their *collective capacity* they are restricted, and can do only what has just been specified.

The Holy Scriptures, as circulated by the society, appear without a single line of exposition. So far have the committee thought it expedient to exemplify a scrupulous adherence to this principle, that, when a Mohawk Chief, a gentleman of high respectability, then resident in England, presented them with a translation of St. John's Gospel, observing a brief preface, intended to recommend the perusal of the book, they cancelled the leaf which contained that preface, and sent forth the Evangelist without even a word of encomium. At another time, the committee were informed that a respectable society of christians in the north of Europe had published a harmony of the Gospels, but that they needed pecuniary assistance in order to defray the expense they had thus incurred. This was felt to be a trying case; the committee, however, conceiving that the circulation of a *harmony* would ill accord, if not with the *letter*, at least with the *spirit* of their laws, ~~denied~~ their own feelings by refusing the request of their Foreign Brethren.

The only copies in the languages of the United Kingdom to be circulated by the society, are those in the authorized versions. These languages are five.—In the Irish, the committee have republished the New Testament in the ancient and approved version of Bishop Bedell. In the language of the Isle of Man, they have adhered to the standard version recognized by the venerable Society for promoting Christian Knowledge. In the Gaelic language, they have adopted the version sanctioned by the ecclesiastical authorities of Scotland. With regard to the English and ^{Welsh} French languages, the law of the land places them under that direction which leaves the society no power, except that of purchasing the copies they may have occasion to distribute. The foreign versions patronized by the society are those made by Protestants, and considered as claiming the highest authority. This principle will be kept in view as much as possible in the sanction afforded to the *new* versions, or rather, the *only* versions now so rapidly advancing in the Asiatic languages.

I need say nothing in *vindication* (your minds will suggest much in praise) of the society's wish and endeavours to extend its influence through all countries, whether Christian, Mahometan, or Pagan; for compassion can never pause till she has terminated her sublime career in the remotest regions of the globe, and in the everlasting felicity of her objects.

How shall the British and Foreign Bible Society attain the end of its establishment; that is, so far attain it as to preserve its abettors from the charge of mingling with their philanthropy, a wild extravagance, the extravagance involved in aiming at a vast result, when the means are pitifully slender?—Surely by the combination of all the resources and energies that can be secured. My Lord and gentlemen, all those resources are too small, and all those energies too feeble, for our purpose. They will enable us to go forward, they will accomplish what our fathers did not anticipate as the achievement of the present age; but they will leave an immense field to be cultivated by our posterity.

Let all then who assume the Christian name, embark in this unquestionably christian cause. True it is, that any person may become a member by the annual subscription of a guinea; and therefore the society may be expected to include men whose opinions on subjects of awful moment are diametrically opposite to each other. Will this be urged as an objection? What then is its operation? The Scriptures, it may be alleged, may be conveyed by the hands of a fanatic, a heretic, a deceiver. We allow it, and it were devoutly to be wished that such hands were never employed in worse work. These suspicious agents are either occupied in other pursuits, and shew but little of the partisan; or they have leisure, and they glow with unhallowed zeal.—Agents of the former class can scarcely awaken our alarm.—And what have we to apprehend from agents of the latter class? Perhaps they will take the pains to travel among the poor, and as often as they present a Bible, drop some mischievous surmise against sound doctrine. But the memories of those whom they address, may prove treacherous; and as for the poison distilled, it is accompanied, according to the

supposition, with the Bible, which is its antidote. These suspicious agents may disperse Tracts wherever they disperse Bibles; and these Tracts may teem with mischievous errors. We are sorry for it. Yet, as smaller donations would probably be presented in much greater numbers, were the larger withheld, it seems sufficient to reply, that it is better for a man to possess a Bible with an ill-principled Tract, than to possess an ill-principled Tract without a Bible.

The union of parties, instead of rendering the character of the society doubtful, is a strong guarantee for the correctness of its proceedings. For as, when christians of the early centuries deviated from each other into separate churches, their very jealousies and animosities contributed to the preservation of the sacred text in its pure unsophisticated state; so the parties associated in the British and Foreign Bible Society have a common interest in the support of its constitution; and while that constitution lasts, the uncontaminated stream of life will flow, a blessing to all nations. Such a society tends only to the happiness of man, and employs no instrument except that which all christians profess gratefully to accept as a gift from Heaven. That many other societies deserve encouragement, who ever questioned? We adduce no charge against them; we institute no ungenerous rivalry. Our society is distinct without being hostile; and its members are at full liberty, without the least imputation, to make a reserve of their time, their counsels, and their property, for whatever societies they think proper as individuals to support. Peace be with all those who, by endeavouring to do good, offer sacrifices "with which God is well pleased."

Having cleared the ground from some objections, I should with pleasure dilate on the immense exertions of the British and Foreign Bible Society, and the advantages that have accrued to thousands of our fellow mortals—But, for obvious reasons, I forbear.

Noble Lords are this day adding lustre to the coronet. Gentlemen of wide influence are this day consulting the temporal and the eternal welfare of all around them. Ministers of the Sanctuary are this day standing forward in a manner

worthy of their holy vocation. Instructors and guardians of the British youth are this day embodying their best precepts, in their own powerful example. And you, ingenuous friends to the cause, who are just starting in the course which Providence opens before you, and who have crowded hither with amiable impetuosity; accept my thanks and congratulations blended with those of your country. As for our elder advocates, they will soon sleep with their fathers; but if the cause is enthroned in your affections, and if, agreeably to our hope, you should long survive them, it shall be yours to succeed, under still more abundant advantages, to the honour which they now enjoy. Permit me only to express an earnest desire that you may all be regulated by the principles, and so have an interest in the promises of that volume, the contents of which you have manifested so laudable a desire to make known from north to south, and “from the rising of the sun to the going down thereof.”

Lord Francis Osborne then read the resolutions, and handed them to the Chairman.

Upon the resolutions being put collectively by the Earl of Hardwicke from the chair, the Rev. Dr. CLARKE rose and expressed himself to the following effect:

My Lord, in seconding the resolutions which Lord Francis Osborne, with such distinguished honour to himself, has now proposed, allow me to call the attention of your Lordship and of the members of this assembly somewhat further towards the object for which our meeting was convened. I shall not detain you long in so doing. It were quite superfluous to expatiate, or even enter upon the discussion of the advantages likely to result from the establishment of an Auxiliary Bible Society in this place, after these have been set forth so fully, so ably, and so eloquently, whether by the energy of an *Owen*, the Evangelical force and simplicity of a *Steinkopff*, or the warm though judicious arguments of *Mr. Hughes*. If these gentlemen had not indeed proceeded to such a lengthened survey of the subject,

I might perhaps have endeavoured to make you sensible of the deplorable situation of those countries where the Holy Scriptures are denied to the inhabitants, and where millions of human beings are degraded by the most lamentable superstitions; nor shall I wholly abandon the design; but it may now be reserved for an opportunity of future communication.

Indeed, gentlemen, I little expected, as it is well known to many distinguished members of this assembly, that the task I now have to perform, would have fallen to my lot; but since to our surprise and regret, it is but too evident, that many individuals, better qualified by their talents and situation, have thought proper to absent themselves, for reasons best known to themselves, I will not shrink from what I feel to be my duty, notwithstanding the odium I may encounter from the prominent station in which I now place myself; notwithstanding the menaces, and sneers, and hints, which have been cast in my way; but most humbly offer myself, a feeble instrument in furthering the views of a society, whose instrumentality tends to nothing less than **THE CIRCULATION OF THE WORD OF GOD FOR THE SALVATION OF MANKIND.**

Could any one have believed, until certain recent events occurred, that upon the rectitude and propriety of such an undertaking a difference of opinion could exist? That here, in the very seat of science, in the bosom of our university, surrounded as we are by those bulwarks of literature which have arisen upon the everlasting foundation of the Gospel, the members of an establishment like ours should find, in the most effectual means operating for the diffusion of Scriptural knowledge, any thing which did not meet with their entire concurrence? It is really as if, while the light of revelation, no longer concealed within the ark of a particular sanctuary, is permitted to irradiate the nations of the earth, a question should arise, whether it shall be conveyed through the public portals of the temple, or by the gate belonging only to the priests—whether the circulation of the Bible shall be the work of a whole christian people, or of the ministers

and members of the established church—whether, after Christ has himself assured us, that in all honest endeavours, for the promulgation of his doctrine, he will be with us, assist us, and bless us, we are to desist from those endeavours, because it is urged by the guardians of another most respectable institution, that we should first contribute to aid the views of a society, which, (and it shall be the only allusion I will make to them,) from the somnolency of its measures, as it is allowed even by themselves, in some degree resembling the unwise virgins, having “*slumbered and slept,*” cry “*give us of your oil, that our lamps may be trimmed and burning.*” And they have been largely supplied by means of this society—nay I hope, that, with the blessing of Heaven, they will even yet partake thereof, until their lamps be full.

Let us take into consideration certain of the propositions which have been urged in this place against the measures we have in contemplation. Its adversaries tell us, that the support we render to the most effective agency operating for the circulation of the Bible, is detrimental to the interests of the Establishment. And what can be from this inferred more or less, than that the circulation of the Bible is detrimental to the interests of the Establishment? No, say they, this is not our meaning! You artfully misrepresent our meaning. I ask then, gentlemen, What is their meaning; for it is so often shifted, that we find it extremely difficult to obtain it? Perhaps certain documents which I shall now read to you, may throw some light upon this very important part of the subject, and I shall be happy if I can succeed in nailing them to any specific point. [*Here Dr. C. read extracts from a printed paper in which it was stated that the distribution of the Bible ALONE, was objectionable.*] What then, is this their meaning? Is the distribution of the Bible *alone* detrimental to the interests of the establishment?—Have we forgot that we are Englishmen? Have we forgot that we are PROTESTANTS? What would Latimer, and Ridley, and Chillingworth have thought, or said, had they lived unto this day to bear testimony to such a declaration?—As the only answer to it, I, as a member, and a minister, of

the Church of England, do not hesitate to declare, "so soon as it shall be proved that the distribution of the Bible alone is hostile to the interests of the established church, then, and then only, be that church subverted!"

Under this view of the subject it is that we are assailed by the most specious sophistry. It is said that "our measures although *morally* right may be *politically* wrong." As if obedience to the commands of him "in whose hands are the issues of life and death," were not the best of human policy. They do indeed acknowledge that they see no present evil in the undertaking; but to give us proof of their great discernment urge that it is pregnant with future disaster. When called upon, however, to specify the coming evil, it is all centered in a *surmise* that the Bible Society, according to the principles of whose establishment the pure, unaltered, and uncommented word of God has for eight years been so universally diffused, will hereafter violate its own principles, and direct its funds to other purposes—a *surmise* founded on the implied possibility of dishonourable conduct among at least *six*, perhaps I may now add *sixteen* thousand, of the most honourable men that this or any nation has to boast—a *surmise* which cannot too hastily be scouted and reprobated—a *surmise* which, as it contains nothing of the spirit of Christianity, is unworthy the name and profession of a Christian. Let us quit such considerations! We have other more pleasing topics of discussion before us. In our decisions this day; in the unanimity; and let me also add, the decent order by which they are accompanied: but, above all, in the steady determination to accomplish the object of our meeting; let us manifest the zeal which animates us for the best interests of mankind. That whatsoever our different opinions and pursuits may be, in this great, this glorious cause, we may all, as christian brethren, combine together, "*working a good work ere the night cometh when no man can work*," thus keeping an holy communion with the universal church—with that "GREAT MULTITUDE WHICH NO MAN COULD NUMBER OF ALL NATIONS, AND PEOPLE, AND KINDRED, AND TONGUES"—WITH THE "GENERAL ASSEMBLY OF

THE FIRST BORN, WHOSE NAMES ARE WRITTEN IN HEAVEN"—WITH THE SPIRITS OF JUST MEN MADE PERFECT—WITH GOD THE JUDGE OF ALL—WITH JESUS THE MEDIATOR OF THE NEW COVENANT, OF WHOM THE WHOLE FAMILY IN HEAVEN AND EARTH IS NAMED."

Professor FARISH.—I rise to second the motion for the appointment of the Vice-Patrons. What has been already said by others, who have spoken before me, is more than sufficient to shew that this institution is worthy of the highest patronage. But, there is one point in this inexhaustible subject, as yet scarcely touched upon, which I think deserves a distinct consideration. I would call your attention to the state of the East. What a field is opened by the translation of the Scriptures into the language of China? The word of God is thus offered to a population of 350 millions of people, among whom its efficacy has never yet been tried. The Jesuits, indeed, attempted to introduce Christianity among them, but I fear it was not their practice to wield the sword of the Spirit, which is the Word of God; and therefore it is no wonder that they did not conquer. But to turn our eyes to a field in which we are more nearly concerned. There are probably at this time not less than fifty millions of people, Pagans or Mahometans, yet acquainted with letters, under British dominion or British influence in India; and what has been done for their conversion? Some missions have been established in that country—but we have reason to deplore that the effect has been hitherto very inconsiderable. What has been the reason? Obviously the want of the Bible, in the languages of the country. The difficulty of learning those languages will be diminished by translations of the Bible, in a degree much greater than is commonly adverted to. For the language which a Missionary requires, is not conversant in ideas to which the natives are familiar. It is the technical language of Christianity which he has to learn, or rather to form, for himself, if he does not find it already made for him, in a translation of the Scriptures. I need not point out to this audience the difficulties which a foreigner

must find in executing such a task, and the numberless advantages of having it executed for him.

A Missionary may often be able to excite the attention and curiosity of the natives, by his preaching, but if he has no means of putting the Scriptures into their hands, whilst their attention is awake, how transient must be the effect?—And even if he should be as successful as he could possibly expect, what prospect can he have, without the written word, but that at his death, his few converts will be left destitute, and that in a very short time not a trace of his labours will remain. Such discouragements must heretofore have greatly damped the ardour of missionary zeal. But those discouragements being now about to be removed, we trust that many will be stirred up by the opening prospect of success, to go forth to plant the gospel, in those uncultivated regions where its excellence is yet unfelt. The seed, we are told by Christ himself, is the word of God, and if the Missionary can sow this seed, though it be but like a grain of mustard seed, it will soon become a great tree. Some of his converts, it may be reasonably hoped, will be made so well acquainted with that word as to be able to preach it themselves, and to become the spiritual fathers of other preachers also. And thus Christianity, under the superintending influence of God's spirit, will grow, with increasing rapidity, by the vigour of its own internal resources; so that, in due time it will spread over provinces, and empires, and continents. Does this seem an extravagant expectation? Does not the Scripture itself give encouragement to this hope? We know from the sure word of prophecy "that the mountain of the Lord's house shall," one day "be established on the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it." The world shall be converted and become christian: And, if we do not much mistake the true interpretation of Scripture, the signs of the times are, even now, such, as give reason to believe, that the completion of the prophecy is not far distant. The present institution, we trust, is one of those signs. However that be, the efficacy of the translated Bible,

and its necessity to the prosperity of missionary establishments, is confirmed by our experience in India. The only old British mission in that country which we read of as successful, was that in which Schwartz and his brethren laboured, under the patronage of the venerable Society for Promoting Christian Knowledge; and that owes its stability to the translation of the Scriptures into the Tamul language. What then may we not hope for from the extensive exertions of the British and Foreign Bible Society in promoting translations, and particularly Oriental translations! Happy am I, therefore, in proposing such Patrons for an institution which promises so much good.

Nor is it the institution alone, but the first promoters of it in this place, whom I would recommend to this high patronage. I mean the junior students of the University, who have shewn such a noble zeal. Zeal indeed, it may be said is natural to youth, but when have we seen it so unanimously exerted in such a cause? When have we seen in young men such a chastized, and self-denying zeal? No ardent spirit desiring distinction for himself; but all with one consent seeking only that the cause might be in the hands of such, among their seniors, as might best conduct it to a prosperous issue. I can assure the noble Lord in the chair, that I am persuaded that the strictest disciplinarian in the university cannot fix a single fault on any individual among the warm and ingenuous proposers of this institution. How justly proud may the University be of such sons. With what confidence and joy may she behold in them, the future guardians and instructors of their country. By the love they have shewn to the Bible, they have given a pledge, that they will make the Bible their study, that they will shew its efficacy by their example, that they will spread its doctrines, and enforce its precepts with a zeal and discretion which cannot fail to bring glory to God in the highest, and on earth peace, good will towards men.

WILLIAM HOLLICK, Esq; rose, he said, for the purpose of proposing certain noblemen and gentlemen as

President and Vice-Presidents of this society; but before he submitted the proposition to his Lordship and this meeting, he begged leave to express his entire approbation of the society we were now met to institute—the object of which might be expressed in one word, that of promoting human happiness by the circulation of the revelation which we have received from God—he said it was impossible to suppress feelings which must be excited by seeing so many persons distinguished by their station and their learning, uniting in this great design. He considered the service in which we are engaged as conferring the highest honour which could be conferred on mortals—“We are workers together with God.”—We are called upon to be almoners of his bounty. He bids us carry this precious gift of his love to the habitations of poverty and distress—tell them it will direct them in life—comfort them under affliction—support them in death—and prepare them for heaven—“If zeal in such a cause be enthusiasm, let me be called an enthusiast.—If this be fanatical, let me be a fanatic.—If this is to be vile, I will yet be more vile.”

Mr. SIMEON, perceiving that the important observations of Mr. Professor Farish, respecting the undergraduates, had not been generally heard, begged leave to confirm them by facts which had come under his own immediate notice, and which had given the most unequivocal proof of the excellent spirit by which the first movers of the question had been actuated. That the proposal of an Auxiliary Bible Society in this place had originated with them, was undeniable; yet when they found that the discipline of the university did not admit of their taking such steps as were necessary for effecting their designs, they most gladly surrendered the measure into the hands of their seniors, who might with propriety exert themselves for its accomplishment. And he was happy to bear his testimony to their conduct, as manifesting the highest respect for their seniors in the university, and the most cheerful acquiescence in the restraints which the discipline of the place had of necessity

imposed upon them. They had strictly kept within the line which had been drawn around them; and had thereby cut off all occasion for blame, and done themselves and their cause more honour than he was able to express.

Having briefly noticed this, Mr. S. adverted to the generosity of the Royal Patron of this society, which, seconded as it was by the ardour manifesting itself on every side, gave a pleasing prospect of an abundant contribution. There had been, indeed, already an universal and liberal contribution from the whole assembly, a contribution, every drop of which, he doubted not, was treasured up in the vials of heaven; (alluding we suppose to Ps. 56, 8.) but, whilst they had thus involuntarily shewn the interest which they took in this sacred cause, there was an universal impatience to testify the same by free and liberal donations. He had risen to propose to them a treasurer; and he was aware that the zeal of so many persons would occasion no little trouble to the gentleman whom he had the honour to propose, but he thought he could answer in his behalf, that the more they troubled him, the more he would be gratified.

After the nomination of the committee, the Rev. PHILIP YORKE, Prebendary of Ely, rose, and proposed a vote of thanks to his R. H. the Duke of Gloucester, for the honour he had done the institution, in accepting the patronage of it. He said, that he lamented to find, that he was the only one of the Episcopal Church of Ely, who was present on this occasion, but he intreated the indulgence of the meeting, and begged that gentlemen would not be hasty to condemn others, who had not yet shewn themselves friendly to the society; but would allow them time to extricate themselves from those prejudices, which had been occasioned by misrepresentations, so generally and assiduously circulated against it. He said, that for himself he felt nothing with greater indignation, than that which implied that every advocate for the Bible Society must necessarily be hostile to the reputation and interests of the established church. For his part, though an avowed and warm admirer of *this* insti-

tution, he was confident that such was not the case with him. He was not prepared to compromise one doctrine of the church, nor to offend in the smallest degree against its discipline, but that now, as it had always been, it was his desire and endeavour to have always a conscience void of offence, both towards God and towards man. He begged permission to state to the assembly a maxim of a certain philosopher, a native of our country, which appeared to him so fraught with wisdom and piety, that he had never seen occasion to reject it as the standard and rule of his own conduct, for years past. Being charged with scepticism and love of novelty, by his contemporaries, this gentleman made the following reply.—“ However fanciful I may be esteemed in matters of philosophy, in religious concerns I like to go the beaten road. Where the Scripture is silent, the church is my text. Where that speaks, it is but the comment, and I never refer any thing to the arbitration of my own judgment, but in the silence of them both.”

Leaving the discussion of this interesting subject to other and abler hands, Mr. Y. begged leave to refer the meeting to the motion he had set out with, and sat down.

The Rev. Mr. Prebendary Yorke having finished his speech, the DEAN of CARLISLE rose for the purpose of moving a resolution which, he said, he had no doubt would meet with the approbation of every one present. This was to return thanks to the noble Earl (Hardwicke) for having accepted the chair and presiding in it. The resolution having passed *nem. con.* the Dean expressed himself, in *substance*, to the following effect :

My Lord and Gentlemen, after hearing the able speech of the noble Earl in the chair, and the very satisfactory statements contained in it, as also the several eloquent and argumentative speeches, which have followed, it must be obvious to your Lordship and this whole assembly, that there can be little cause for me to say more than that I do most sincerely and most heartily concur in the same sentiments, which your Lordship at the opening of this business

placed in so luminous a point of view, and which have been so powerfully supported, and received with such unanimous approbation.

I was perfectly aware, my Lord, from the very first agitation of this business, that it could not be either necessary or expedient for me at any public meeting to enter into a minute detail concerning the constitution of the Bible Society or its proceedings. On those points much better information, than any I could pretend to give, was to be had from the numerous documents which have been printed and every where circulated. The subject has been thoroughly weighed and sifted; and able and distinct answers given to every objection which the most suspicious imagination could devise. Moreover, if any further light should be wanting, I knew that several gentlemen would not fail to be present, who, from their steady zeal, indefatigable activity, and long experience in the good cause, are admirably qualified to give prompt and satisfactory answers to every question.

Still, however, there were a few topics which I had conceived might, with sufficient propriety, be briefly touched upon by myself, viewed as a Member of the Established Church, and as a Head of a College,—especially as a late address to our Senate, by a learned Professor of Divinity, had drawn the public attention to the consideration of the objects of the Bible Society.

Now, even these topics also have been anticipated this morning;—and so very ably anticipated, that if any one is disposed to suspect a mixture of ostentatious desire in my mind to be among the foremost in the discussions of this day, such a person must conclude that I may be mortified not a little on finding all the materials which I had intended to employ, used up, and better applied than I could have applied them.

It will be said, the Dean of Carlisle should have made his intention to be present sooner known; for, in fact, all the arrangements for the orderly proceedings of the meeting were settled before it was understood that probably I should be here,

I mention this circumstance, my Lord, for no other purpose but to afford myself an opportunity of introducing the real reason of my doubt and hesitation, respecting my attendance at this most respectable assembly.

Your Lordship has heard that this measure originated in the zeal and activity of a number of ingenuous undergraduates, who discovered a great desire to see instituted in this place an Auxiliary Bible Society. The very moment I heard of their design, I saw the danger that must arise, if such a plan and its execution should remain in their hands. If undergraduates,—persons in *Statu pupillari*,—should proceed to hold meetings and chuse delegates, such proceedings, I thought, would be a just subject of alarm and of animadversion, however pure and laudable their intentions might be.

On this occasion, however, those of the undergraduates who stood forward, conducted themselves in the most unexceptionable manner. They stated their object to several persons of considerable standing and experience; and among others I was one, to whom they were anxious to explain their views and wishes. In particular, they signified to me at Queen's College their earnest desire to have the business of instituting an Auxiliary Bible Society taken out of their own hands, and transferred, as they expressed it with great modesty, to the hands of their superiors.

I am sorry to trespass so long on your Lordship's patience, and that of this assembly; but there are two points on which I judge it extremely important, that I should give my decided and unqualified testimony. The first respects these ingenuous youths themselves: I do affirm, that nothing could exceed the modesty of their deportment and the moderation exemplified in their whole conduct. I affirm, that after more than forty years residence in this university, during which period I have seldom been an inattentive observer of what was passing; and after having noticed a variety of popular meetings of undergraduates, yet at no time do I remember any one instance where the zeal and fervour of youth

was so entirely under the dominion of good sense, and so completely tempered with prudence and discretion.

The other point to which I am to testify respects myself.—Perfectly docile as the undergraduates shewed themselves to be, I still felt the most imperious necessity laid upon me on no account to promote their purposes, till I was convinced there did not exist even a *germe* among them which might possibly grow into any thing like a disorderly combination. If they were to speak out, they would probably own that they had thought I returned them but a cold answer at Queen's College. For though my heart was with them, as to the grand object of establishing an Auxiliary Society; and though it was well known that I was to be depended on for a steady adherence to the principle of the parent society, yet were there many circumstances which called loudly on me to be most particularly careful to give no ground whatever for its being said, (what after all it is far from being improbable will be said,) that one Head of a College, secretly or openly, directly or indirectly, had been active in encouraging seditious and turbulent spirits. I frankly own, my Lord, that for some days I did seriously hesitate, whether it might be prudent in me to appear at all in this meeting. I am not sure that I was not too much alive to suspicion and jealousy; but whether it be true or not that a disposition to be over cautious—the result of age, and of having experienced a great deal of misrepresentation, carried me too far, and kept me too long in suspense, it certainly is true that nothing but an explicit information and a full conviction of the truth of that information—viz. that there exists not among the undergraduates at this moment any thing like an improper combination, or any thing that ought to create a suspicion of such a combination; a conviction that if there has existed among them a symptom of a tendency to any thing of this sort (which, however, I find absolutely denied), it is now finally quashed and annihilated; nothing, my Lord, short of such a conviction could have removed my scruples, or induced me to countenance this meeting, under the present circumstances.

No one, I trust, will be so uncandid and disingenuous as to construe what I now say into an ostentatious exaggeration of the importance of my attending or not attending; all I desire is to close up every avenue to misrepresentation; and this point being settled, I shall never scruple to repeat with peculiar delight, that it is to the everlasting honour of the undergraduates that the ardour of youth, in the best of causes, has been directed by the most signal and extraordinary spirit of wisdom and moderation.

In regard to the grand object of this assembly, as well as to the opposition which has been made to it, I may be very brief.

My Lord, it is my entire persuasion, that the history of mankind, since the days of the Apostles, does not afford any instance of such numerous and animated exertions for the distribution of the Word of God as have been made during the last seven or eight years.—The sacred flame—I will run the hazard of being denominated enthusiastic or superstitious, while our Bibles teach us that the preparation of the heart is from the Lord, and while I read in our Liturgy that from God all holy desires, good councils, and just works do proceed. I say, the sacred flame of zeal and spirit for spreading the Holy Scriptures among the nations has pervaded all ranks and orders of Christians, and I rejoice in contemplating this mark of the Divine goodness, that God hath put it into our minds to be the instruments of spreading the knowledge of the kingdom of his son. Therefore, while others excite needless alarms and indulge unwarrantable suspicions, let us continue our endeavours to put Bibles into the hands of those who have them not, resting assured that every calculation, which concludes against the expediency of our doing so, is in some part of it undoubtedly erroneous.

My Lord and Gentlemen, it is with pain and regret that I am compelled to allow that there are certainly persons of great learning, rank, and respectability in general, who not only do not approve of our proceedings, but also persuade themselves that they see great danger in them. The Author of a late address to our senate is one of those persons; and

though his address is but short, it contains imputations, which every member of our establishment, who subscribes to the Bible Society, is called upon to repel.

When I left London, yesterday in the afternoon, I knew not whether the heavy charges imputed to us who are of the establishment, and who contribute also to the support of the Bible Society, might not be brought forward and enforced at this meeting, I therefore prepared myself, with the aforesaid address in my hand, to make such concise remarks upon it, paragraph by paragraph, as occurred to me on the perusal of it. But judging from the perfect unanimity which prevails in this numerous assembly, I now think it better to reserve myself on this subject to another opportunity, when either through the press or otherwise, I may, if necessary and expedient, take into consideration the soundness of the arguments, the candour and christian charity of the charges and insinuations, contained in the address of the very learned and respectable author.

My Lord, though I am under no anxiety respecting the impression which this address may be supposed to make on the mind of any one who reads it, and notwithstanding the resolution I have just expressed of remarking very little on the contents of it at present, I must request leave to trespass for a few moments on the patience of the meeting, with one or two concise observations.

In this address it is plain that every member of the Established Church who subscribes to the Bible Society is treated as a person who may, in so doing, probably enough be contributing to the very dissolution of our Ecclesiastical Establishment. Now it must be allowed, that so heavy and tremendous a charge ought not to have been made on slight grounds; and posterity, I think, will scarcely believe, that the foundation of this charge, that is, that the dreadful fault which we have committed, is, that we do our utmost to distribute throughout the authorized version of the Bible, unaccompanied with any other book, in the languages which the inhabitants of the respective nations can understand.

This is the sole object of the society to which we belong; a society which candour will admit, and prejudice cannot deny, has done more in this view, during the short period of seven years, than all the societies in christendom have done in a century.

The term authorized version is emphatical, because extremely important; it is so important in my mind, that whenever the society shall begin to publish their Bibles with glosses, comments, and alterations of their own, that is, whenever they shall distribute unauthorized versions, I pledge myself that I will instantly withdraw my name from them.

But my Lord, I will not dissemble that this is far from a complete statement of the grounds of the objections of our adversaries. There appears to be in their minds a corner in which resides the principle of a rooted aversion to any connexion in religious concerns with christians of any denomination if they dissent from the Established Church. By permitting dissenters to join with us in this excellent work, we are said to throw weight into their scale, we desert the establishment, we encourage and promote defection from it.— This, this is that solid nucleus of dislike and hostility; the nucleus, which after enveloping itself, like the comet, in much nebulous obscurity, terminates in a fiery tail of portentous magnitude.

My Lord, I bring forward distinctly the objection that is made to us on account of our connexion with dissenters, because on all occasions of contrariety of sentiment, I feel almost an instinctive aversion to vain and fruitless contentions concerning the outsides of questions. On all occasions I wish to meet fairly the real points in dispute, and to grapple with them. And so in the present instance. I am convinced that if several of our most respectable adversaries were now present, and amongst them I may well reckon the learned author of this address, they would say, that they heartily joined in many of the handsome things that had been said this morning respecting the extraordinary exertions of the Bible Society; and that, in translating the Bible and dispersing it into foreign parts, we had done well; but that we

marred every thing by having formed an amicable junction with the dissenters from the Ecclesiastical Establishment of this country.

Here, my Lord, though the promise I have already made not to trespass on your Lordship's time forbids me at this moment of perfect unanimity to produce any unnecessary detail of argument, I must not sit down without expressing my complete dissent from the principle, which seems to pervade almost every part of the learned Professor's address now in my hands. The principle of the learned author, I say again, seems to be, to have nothing to do with dissenters, in any concern which is connected with religion. Now my principle is *toto cælo* different. Lamenting their dissent as much as any member of our establishment can do, and wishing prosperity to the Society for promoting Christian Knowledge as sincerely and as earnestly as any member of that society can wish it, still I would go hand in hand with the dissenters as far as I can. It is only when I cannot help it that I leave them. I do not dread the dissenters, as if they were infected with a contagion; but I cordially rejoice to shake hands with them on all points where we do agree; nor do I see any inconsistency in maintaining a friendly intercourse with them on such points, and at the same time in exercising a jealous attention over them in the points where we separate from each other. And this I take to be "the true line of distinction for churchmen." Further, I am deeply convinced that the dangers of dissent, and even dissent itself, are best encountered by conciliation; whereas both dissent and its dangers are strengthened by irritation, opposition and exclusion.

Your Lordship knows very well that I am one of those who think that the Roman Catholic Question of Emancipation leads to considerations and inquiries of immense magnitude; yet whatever circumspection I may think requisite on that head, I should never have any scruple to give a Bible to a Roman Catholic: I should never scruple to join with a Roman Catholic in promoting the distribution of Bibles to others. In fact I should look on the dispersion of the Bible

and the free use of it to be the likeliest way in the world to bring about a more complete reformation from Popery. History teaches us that it was by garbling the Bible, by keeping the Bible out of the hands of the people, by forbidding translations of the Bible into intelligible languages, that Popery was enabled so long to keep its ground among the nations. The great Saxon Reformer, Martin Luther, was so well aware of this, that while in the retirement of a secret asylum to escape the Papal fires which at that time were on the very eve of being lighted for his destruction, he employed the hours of his privacy with indefatigable industry in translating the Bible into the German language.

My Lord, the learned author of this address is too well versed in Ecclesiastical History, to have forgotten that for some time before the death of that eminent supporter of the blessed Reformation, the Elector of Saxony, Frederick the Wise, it was an afflictive consideration to the mind of that truly pious and conscientious Prince, to reflect that the word of God had not its free course in Germany.

I have but one word to add.—It appears to me, that to maintain, that Churchmen cannot safely join with Dissenters in distributing the authorised version of the Bible, amounts to this declaration, that we can safely join with them in nothing of a religious nature,—a position surely not of easy digestion in a country where Christianity has produced, in any considerable degree, its genuine effects of universal disinterested benevolence.

Ever since the first agitation of this business, I have from time to time, and with all the care of which I am capable, examined the foundation of that apprehension of danger on which so much stress is laid; and I am compelled to avow that an intercourse and an agreement with the dissenters, of which both the basis, and the superstructure, of which both the beginning and the end, and all the intermediate parts are the dissemination of the Holy Scriptures, is in itself utterly void of all reasonable objection;—and that so far from widening the breach between us and the dissenters, such an intercourse tends to lessen it, and bring us nearer together;

while on the other hand an excessive spirit of jealousy and distrust and suspicion has a tendency to irritate the temper, to exasperate animosities, and increase disunion in the country.

There is not any one member of our church establishment, who entertains a more exalted idea of the excellence of our Liturgy, and of our Prayer-Book in general, than I do; and I heartily wish that Christians of all denominations could be persuaded to adopt the use of it; but as this is not to be expected, while dissenters of several denominations adhere to their present system of ceremonies and of church government, I would not represent the distribution of *the Bible alone* as dangerous to the Establishment, unless accompanied with the *Corrective* of a Prayer-Book of the Church of England.

My Lord—Our Liturgy itself owes its establishment to the free use of the Bible among the people; and I greatly mistake, if, among the numerous errors of the Church of Rome, there exists a more dangerous tenet, than that the Holy Scriptures themselves must be tried at the bar of the traditions of fallible men.

The late printed address to the members of this university would justify me in making many other observations on the different parts of it, but I forbear for the reason already given. If that should appear, which at present does not appear,—viz. that the author of it has gained, in any material degree, the public mind to believe, that we who subscribe to the Bible Society are unfaithful members of our church establishment, it may then be necessary to defend ourselves by doing away his misrepresentation; again, if the members of the society itself should discover a disposition to depart from their avowed principle of printing the Bible without note or comment, we may then unite to check that disposition, or even proceed to the length of quitting the society entirely. Lastly, if other objects inimical to the church should indeed, as is intimated, appear to be associated with its main object, is it to be supposed that the artful, politic, dissenters will be all awake, and the simple, honest, harmless, unsuspecting Church of England-men fast asleep?

On the whole, and in conclusion, I am compelled to observe, that in this short address to the university of Cambridge, there appears to be such an accumulation of unkind intimations, suspicions, and conjectures, (all of which I am to suppose were intended to have their effect,) as call for much greater confidence than I have yet learnt to have in the author's ability for judging of the probability of future events.—I must own I do sincerely wish that the spirit which but too evidently pervades almost every part of it, had been more conciliating, and had savoured in general more of that true Christian Charity, which hopeth all things.—That holy book, my Lord, the dissemination of which is the glorious object of this meeting, is itself the real cure of all dissent and all contentions that are not innocent; and it is my firm belief that, if all persons who receive the word of God in sincerity, by no means excluding Roman Catholics, or the members of our own communion, did but read and study their Bibles more constantly, and with more devout care and application, and with more of a direct view to improve the heart and correct the practice, Christians of every denomination, without exception, would approach much nearer to one another than they now do, would actually coincide, or nearly so, in most essentials, and in regard to subordinate matters, they would exercise so much mutual kindness and forbearance towards each other, as would almost annihilate the evil of any remaining difference of sentiment.

The Rev. Mr. DEALTRY, Fellow of Trinity College, then addressed the meeting:—"I rise, with the view of proposing a motion, to which I am convinced no objection will be made. The purport of it is, to return thanks to the three Secretaries of the Parent Society in London, for their attendance and assistance upon the present occasion. Their assistance, indeed, I consider as peculiarly valuable; it is in the power of these gentlemen fully to explain the nature, the constitution, and the object of that institution, and with an authority which it is impossible to doubt. Should any misconceptions have prevailed upon these points, I trust that

they are now entirely removed from the minds of us all. We are all now convinced, if we doubted before, that the dispersion of the Scriptures, without note or comment, is the sole and simple object of the Bible Society. It has, I know, been more than insinuated, that this important regulation has not been observed. This charge I have with my name publicly denied, and I here repeat the denial; it is in fact utterly unfounded; and after the speeches, which we have heard from the secretaries this day, the man, who shall venture again to advance it, is possessed, to say the least of him—of a very hazardous spirit of perseverance.

The extension and effects of this noble society have been displayed by the secretaries, in terms of glowing animation, which have kindled the best feelings of all who heard them. The affecting details, with which they have favoured us, cannot fail to have warmed *your* hearts, as they have warmed *mine*. One spirit seems to have pervaded our whole assembly; and so long as memory shall retain any trace of the events which belong to this interesting occasion, that spirit can hardly become dormant.

Who can reflect upon these things, without the strongest emotions of admiration and astonishment? And is it not a remarkable circumstance, that at the very moment, when we possess the will and the power to circulate the Scriptures through so many lands, there should be on every side such an anxiety to possess them? If the shower is descending to the earth, the earth also is prepared for the shower. Into particulars I cannot enter: but whoever will read the correspondence of the society, as annually given to the public, will be delighted at the expressions of joy and gratitude, which arise from every quarter, on the prospect of receiving the Word of God. The poor and destitute have every where hailed the heavenly treasure, with emotions, which words can but feebly express: but their prayers have ascended and their tears have flowed in behalf of those benefactors in England, to whom they acknowledge themselves indebted for the best of earthly gifts. Yes, even in countries with which we are engaged in war we have a powerful party;

all those are with us, who love the Scriptures and who fear their God; and looking to England as the sacred asylum of religion and the last hope of a miserable world, thousands, of whom we know nothing, and whom we never can know, till *that day* shall declare them, in their constant addresses at the throne of grace, solicit the best blessings of Heaven upon this favoured and happy land: nor will they solicit in vain.

That any objection should be raised against an institution, thus abundant in good works, and thus liberal in acts of merey, might have appeared incredible, had not recent experience established the fact: still less could it have been imagined, that men of talent and piety and learning, would have embarked in such a cause. For the truth of the fact, however, we need only advert to the occurrences of the last few days. And what is the amount of their objection? truly it is neither more nor less than this: that our measures have a tendency to ruin the church of England. Does the dispersion of the Scriptures tend to ruin the church? We have abandoned no one point of doctrine; we have surrendered no one point of discipline; we retain every syllable of our liturgy and articles and homilies: we have compromised nothing: we mean to compromise nothing: we leave to every man the free exercise of his own judgement and conscience, and we claim for ourselves a similar privilege. Ruin the church? where then is the discretion of all our Archbishops and Bishops,* of all the dignitaries and beneficed Clergy, and of all those members of the establishment, who have supported the Bible Society? Can it be believed, that they are so weak in understanding, or so desperately impelled by an inverted ambition, as to join in a scheme of this tendency?—Let us never

* The Archbishops of Armagh, Cashel, Tuam, and the Bishops of Bristol, Chichester, Clogher, Cloyne, Corke, Derry, Down and Connor, Durham, Kildare, Limerick, Llandaff, Norwich, St. David's, Salisbury.

forget, that the Scriptures, for the dispersion of which we are thus publicly arraigned, are the Word of the Most High; let us never forget, that they contain the dictates of infallible wisdom, and that they are given to us by God himself, as calculated above all other means to make us wise unto salvation, and to lead us in the way to heaven. So far, in my opinion, is the Bible Society from being hostile to the establishment, that the very contrary tendency is with me a powerful argument in its favour. Whatever promotes the cause of christian charity must infallibly be beneficial to the church: and no means, I am persuaded, were ever yet discovered, so likely to excite and to cherish the genuine feelings of charity in the hearts of all men: if we cannot all think alike, this lesson at least we shall learn, to respect one another, to bear with one another, and to provoke each other to love and to good works.

The counsel of those gentlemen, who are hostile to the Bible Society, and who would persuade us to desert it, appears to me not a little extraordinary. They advise the Dissenters to have their own institution upon a similar basis, but warn us to have no intercourse with them, as if we were in danger of infection. They would therefore give to them the full popularity of the plan, which would still invite thousands of churchmen, who in spite of all our remonstrances would see no harm in circulating Bibles, and they would probably receive the co-operation of the continental societies. Thus then we are to throw power into the hands of those, whom we are taught to consider as inveterate enemies, and to do it in a manner the most ungracious, offensive, and exasperating, that can possibly be devised. A more unwise measure, I think, was never proposed by any man, who professed attachment to the church. What does it imply? Our Archbishops and Bishops, who countenance the Bible Society, are now forsooth to confess, with penitent faces, that in the simplicity of their understanding, they have been for several years the mere dupes and tools of a parcel of politic Dissenters: our Nobles are to retire with shame: the numerous and respectable Clergy, who have lent us their aid in every

part of the kingdom, are now to acknowledge that they too have been the children of infatuation; and by this public act we are to record it as our deliberate opinion, that the circulation of the Scriptures by a Society of Christians of every denomination, is an evil, which must undermine and blow up the church of England, and be fatal to the best interests of Christianity.

It is unnecessary for me to trespass long upon your attention; but I cannot sit down without congratulating both you and myself upon the glorious scene, which we have this day witnessed. All, who have had the honour to be educated at Cambridge, will readily agree with us, that on every challenge to a good work, the members of this university are always to be found among the brightest examples of liberality and public spirit. And the world will now at least be of the same mind with ourselves: they will recognise in the present meeting the effects of our education and our discipline, by the truly Christian fruits which they produce. To me, I own, the pleasure is greatly augmented by the interest which this question has excited among our younger friends. An ample tribute of respect is due to that excellence of principle and generosity of character, by which their conduct has been so highly distinguished. What a consolation is it to reflect, that those, who are to supply our places, when we are committed to the grave; who are to instruct our youth, and to become the authorized guardians of morals and religion; who are hereafter to hold important offices both in church and state, and to watch over the happiness of their native land:—What a consolation is it to reflect, that they have proved themselves at this early age to be influenced by the best impressions, by charity the most pure, by feelings the most exalted! The testimony, which has been borne to their conduct by my friends on either hand of me, is most honourable: they have transgressed no law, they have violated no principle of decorum: they deserve the high praise both of zeal and of discretion: of zeal, which is suited to their noble and generous nature; of discretion, which would do honour to their fathers. I hail this day as

peculiarly auspicious, not only to our own country but also to the nations around us : its effects will be felt far and wide : and with such an impression on my mind, if our Royal Patron were among us, I would address him, under *this* view, in those beautiful lines, which we heard at the late Installation :

No common cause, no vulgar sway,
 Now, Gloster, claims thy generous zeal :
 In England's bliss is Europe's stay,
 And England's hope in Granta's weal.

Of the interest, which I take in the great cause which now calls us together, no person in this assembly will entertain a doubt : yet I cannot express much regret, that we have not met sooner. There is, I think, in this case, an advantage connected with delay. The tendency of our studies is to make us weigh, and deliberate : we are disposed to take nothing upon trust : we love to examine a question in all its bearings, and demand, whenever the occasion will allow it, the evidence of facts. No man will venture to accuse us of hasty or overweening zeal. The lapse of seven years since the establishment of the Bible Society, has afforded us all the evidence of facts, that we could justly require ; and we can now tell the world, that many of the members of this University have given to that institution the sanction of their patronage after full and mature deliberation.

This circumstance I consider as very important : the intelligence of our resolutions will go to our brethren of the establishment throughout the united kingdom ; and will prove to them incontrovertibly, that in adopting these measures we consider ourselves not merely as the friends of mankind at large, but as the friends also of that national church, which, by our habits, and principles, and education, we are bound to support and defend. If any misconception at present prevail, the very fact of our approbation of the Bible Society will be one of the best arguments to remove it. We have done nothing in haste ; our feelings indeed have been powerfully excited, but our judgement has not been

asleep. If I should be questioned upon the indulgence of these feelings, I must say that I envy little the temperament of that man, who can reflect without admiration and gratitude, upon the splendid efforts which have been made by the Bible Society. The simplicity of its plan secures a co-operation beyond all example: the enlargement and liberality of its views have created an interest in its welfare, even upon remote continents, which never was witnessed before: it has dispersed copies of the Scriptures by hundreds of thousands: new channels are opening every day; and far beyond its means of distributing Bibles is the anxiety to receive them. Future ages will tell with astonishment, that in the midst of a most awful and perilous war, while infidelity was triumphant abroad, and kingdoms were crumbling around us, Britain should rise in the greatness of her strength and the majesty of her benevolence, with one hand to dash to pieces the chains of the oppressor, and with the other to hold out the everlasting Gospel to the inhabitants of every region under heaven. Whilst I fix upon this single fact, I feel a renovated confidence in the cause of my country. I never can believe, that it is in the design of Providence to desolate with its judgements a nation, which thus nobly stands forward in this awful crisis, the great bulwark of religion, and the determined friend of the best interests of man. The blessings of all nations are coming largely upon us; for we are rapidly extending benefits to all. And may I not, as a member of the university, indulge for one moment the pleasing reflection, in how great a degree the land of our nativity, and through it the world at large, is indebted to those who have preceded us in these seats of learning, for the inestimable privilege of the Gospel?

Shall we, on this occasion, forget the illustrious Fathers of our Church, Cranmer, and Latimer, and Ridley? It was in this place that they first imbibed their love for the Scriptures: it was in the pulpits of Cambridge that these and others of our earliest reformers contended for their dispersion. My eloquent friend (Dr. Clarke) has asked you, what would Latimer and Ridley and Chillingworth have said, if they could hear now the arguments, which are brought forward in

Cambridge against the Bible Society? Some of the arguments are enough to rouse them from their graves, and to quicken their very ashes into life. Permit *me* to ask, what would have been the sensations of our holy Martyrs, if they could have anticipated this present spectacle? if they could have foreseen, before the lapse of three centuries, so many members of this university, secure in the profession of the Protestant religion, with the Bible in their hands, and I trust with its precepts in their hearts, meeting here for the express purpose of dispersing the sacred volume to every quarter of the world; of giving it currency in all languages, and securing its blessings, as far as human intelligence can secure them, to every age? This prospect would have afforded them an increase of consolation in the extremity of pain, and would have mitigated even the violence of the flames. With the declaration of Latimer to his partner in affliction we are all acquainted: "Be of good cheer, brother Ridley, I trust that we shall this day light up such a fire in England as by the grace of God shall never be put out." It has burned from that day to the present, and I persuade myself, that it will never be extinguished. The light, which they kindled, has not only shone through Britain, but is now rising upon nations hitherto immersed in darkness; it is at this moment diffusing its beams, and extending its heavenly influence, through the most distant regions.* The Sun himself scarcely

* At the very time when this speech was printing, intelligence was received in London, that the Emperor of Russia had been graciously pleased to contribute the sum of five thousand roubles, from his private purse, to further the views of the British and Foreign Bible Society, and moreover has published an Edict, permitting the translation of the Scriptures in the Finnish language to be circulated over all the provinces of his empire, upon the eastern side of the Gulph of Bothnia. The most casual glance at the geography of those regions will be sufficient to shew the extensive operation which will necessarily be effected by such a diffusion of the light of revelation, among nations inhabiting all the extensive tract reaching even to the Samoied land, who, in the most wretched state of mental darkness, are scarce elevated above the brute creation.

visits a land accessible by Englishmen, but upon that land, and through their means, the Sun of righteousness is beginning to arise with healing in his wings. In such a matter, I must change my nature before I can be cold or indifferent: and high as the University of Cambridge justly stands in the estimation of all wise and good men; of all, who know how to value what is great in project or enlarged in benevolence, this I will be bold to say, that its members have never come forward to patronize a more noble and glorious cause.

Mr. Dealtry concluded by moving the thanks of the meeting to the Secretaries of the Institution in London. The motion was seconded by Lord Francis Osborne.

Mr. OWEN then rose, and expressed his regret that the hoarseness of his voice, and the exhausted state of his bodily strength, would prevent him from doing justice to his own feelings, and those of his excellent colleagues, in acknowledging the honor done them by the unanimous vote of thanks with which their humble but zealous services of this day had been remunerated. He adverted in terms of deserved commendation to the many able advocates who had pleaded the cause of the society on this interesting occasion, with such irresistible argument, eloquence, and effect. He then proceeded to support the many eulogiums which had been passed on the character of the society, both with respect to its principle and its proceedings; animadverting with much force on the attempt to sow dissention between the Bible Society and that for Promoting Christian Knowledge; and appealing to the well-known correctness of the prelates who honoured the former with their patronage, and had watched over the conduct of its business, as a justification of its members against the unfounded and not very mannerly charges of hostility to the *Old Society* (as it was called,) and of defection from the established church. Mr. O. then alluded to the origin and progress of those measures which had terminated in the harmonious and highly animated meeting of this day.

He rejoiced to have heard so honourable a testimony borne to the conduct of those juniors in whom the business originated, by persons whose names are not more identified

with the best learning, than they are with the most correct discipline of the place. For his own part he could not have ventured to appear before them, had not things taken precisely that turn which they had done. Much as he honored the motives of the young, he could not have lent his countenance to measures in which they were the principal actors. But now that the flowers which were presented by the young had been bound round the brows of the society by the hands of their seniors, he could look back over those movements which had excited in himself and others so much anxiety and apprehension, with unmingled sensations of pleasure and triumph.

He congratulated the assembly on the satisfaction they must have derived from the orderly course in which the business had proceeded, and the feelings of delight and unanimity which it had so greatly excited. He would have shed tears of regret for those who had excluded themselves from so rich a repast, had not all his tears been bespoken for gratitude and joy. He congratulated the friends of the British and Foreign Bible Society in every part of the world, on the important accession which had this day been made to the strength and respectability of their cause. Above all he congratulated those excellent men who are devoting themselves to this important work in different stations through British India. How will it rejoice the hearts of Brown, and Martyn, and Thomason and others, to hear that the establishment of an Auxiliary Society in Calcutta has been so speedily followed by a similar establishment in Cambridge. How will it cheer them, under labours prosecuted in a trying climate, and at a distance from their native country, to know that those labours are had in remembrance by that venerable body in which they imbibed their academical instruction, and reaped no ordinary honours; and that Cambridge has pledged herself to co-operate with Calcutta in diffusing the knowledge of Divine Revelation among the nations of the East.

After a variety of remarks to a similar purport, delivered with much animation, though under the evident disadvantages of great bodily fatigue, Mr. O. admonished

the youth whom he saw before him, and who would soon be called to fill various stations in the world; to assert our rights at the bar, in the senate, or the field; or to minister for the public welfare in magisterial or pastoral employments; to bear in mind the solemn manner in which they had this day lifted up their hands to Heaven, and vowed allegiance to the Bible in the presence of God, their seniors, and each other. He exhorted them to take that Bible home to their hearts; to circulate it among their neighbours; and to exemplify it in their lives; and concluded a brilliant and impressive speech in this forcible manner—"As you have caught the ardour of Christian benevolence, which has been kindled in so many breasts,

—————oh spread it wide,
 And let it circulate through all the veins
 Of our vast empire, that where Britain's power
 Is felt, mankind may feel her mercy too."

The Rev. E. EDWARDS, after moving the thanks of the meeting to the Mayor and Corporation, spoke to the following effect :

That much stress having been laid upon the objection to the Bible Society, upon the score of its novelty, it should be recollected that the same might once have been urged, and in fact was urged, against the Reformation, against Christianity itself. But that there was one novel circumstance attending this institution, which could not but give pleasure to every benevolent heart: it was the spirit of concord thus produced and cherished, among those who had been in the habit of differing widely from each other. This was delightfully exemplified in the large and mingled company who thronged the room in which they were assembled. The history of the university and town of Cambridge recorded many bitter and disgraceful conflicts between those bodies; their mutual jealousy and animosity had been long fomented by prejudice and intolerance; but upon this happy occasion not a vestige of discord appeared. It was surely a just ground of exultation, upon which he congratulated the meeting, that the mayor and corporation of Cambridge, had with a liberality which did them much honour, shewn their readiness

to meet the university upon the common basis of the protestant religion, in a public declaration of respect for the Holy Scriptures; and that so large a portion of the university had shewn themselves willing to accept, and would (he trusted) be ready to acknowledge the obligation conferred in the use of that room."

Previous to the suggestion of any reflections upon the event of this meeting, we think it our duty to bear testimony to the manly conduct of our distinguished Chancellor, and of the Noble Earl who so ably presided on the occasion. Notwithstanding the misrepresentations so artfully circulated, they have used their own unbiassed judgment, and the result, we trust, has been felt by them, as their best reward.

Such were the proceedings at Cambridge on this memorable day; a day to which succeeding generations, when "every distinction between Christian Brethren shall be annihilated," will look back with joy and gratulation. It has indeed opened a field before us, which "*we may well lift up our eyes and look upon, for it is white already to the harvest.*"

We cannot conclude this subject without making two observations connected with the progress of the Bible Society. Great Britain now stands alone among the nations, with the wreck of Europe scattered at her feet: and though the dangers of war have been imminent beyond all example of former times, yet it has pleased Providence to give her strength to resist all the efforts of her enemies, and to establish an empire co-extended with the bounds of the ocean. We are fully aware, that political greatness and extended dominion are no tests of divine approbation; that nations have been exalted only to the degrading office of executioners in the infliction of Divine vengeance; and, when their appointed course of war and devastation has been finished, they have, like Babylon, been swept away from the face of the earth. It is not therefore from political greatness and extended dominion that we would augur any thing

whatever in our own favour, but from the dispositions, which God has been pleased to put into our hearts, we humbly hope, that our country has been exalted among the nations for nobler purposes; that the empire of Britain shall be an empire of mercy: and that no shore shall echo to the thunder of her power, but what shall smile also under the blessings of her beneficence. Judging from the events passing around us, the “signs of the times,” is it presumptuous to indulge the humble and pious hope, that to Great Britain may be entrusted the high commission of making known the name of Jehovah to the whole earth; and when she shall have faithfully performed this sacred office, and the period of her ministry shall have been terminated in the universal diffusion of christianity, that then her work and labour of love may be had in remembrance in the sight of the Lord, and she may repose in peace, and blessing, and honour, till she sink in the conflagration of the world?

Nor is our second observation wanting in reasonable grounds of hope, that we may thus found for our children an empire on the rock of ages. As we are assured by him, whose name is Truth, that “a kingdom divided against itself cannot stand;” so on the other hand, the spirit of conciliation and mutual benevolence, which is rapidly diffusing itself through all denominations of Christians in the land, seems especially to indicate the favour of Heaven towards the temporal as well as the spiritual interests of our country. And when it pleases Almighty God thus to bind up the hearts of the nation, in the same bond of brotherly love and christian charity, we trust, with humble confidence, that whatever chastisements his Providence may deem necessary for our correction, we shall not greatly fall. We have now seen all denominations of Christians cordially uniting for the noblest of all purposes, and we cannot but hail it as the dawn of that day, when the dominion of charity shall be universal in the universal kingdom of Christ; of that day, when, according to the sure word of prophecy, “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;” of that day, when the “earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”

The following paragraphs having been omitted in their proper place, are here inserted.

Mr. MABERLY (having misunderstood a passage in Mr. Owen's introductory speech, as stating it to be the duty of every member of the established church to become a member of The Society for Promoting Christian Knowledge) got up and said, That he must dissent from the opinion of Mr. O.; that so far as the society distributed Bibles and Prayer-Books, it had his cordial approbation, but that he objected to some of the *Tracts*.

Here he was interrupted by Mr. PLUMPTRE, who called to order, and appealing to the chair, said—"My Lord, I am a member of The Society for Promoting Christian Knowledge. I apprehend that the business of this meeting is to forward the views of The British and Foreign Bible Society, and not to canvass the merits of The Society for Promoting Christian Knowledge."

Mr. Owen said a few words in explanation, and Mr. M. finding it to be the decided opinion of the meeting that he should not proceed, sat down.

RESOLUTIONS, &c.

AT a Meeting held at the Town-Hall of Cambridge, on Thursday, December 12, 1811, for the purpose of forming an **AUXILIARY BIBLE SOCIETY**, to promote the object of the British and Foreign Bible Society,

The Right Hon. the EARL OF HARDWICKE

IN THE CHAIR :

On the motion of the Right Hon. Lord Francis Osborne, seconded by the Rev. Dr. E. Clarke, Professor of Mineralogy, the following **RESOLUTIONS** were unanimously adopted:—

1. That the object and constitution of the British and Foreign Bible Society have the cordial approbation of this meeting.

2. That a society be formed, to be called "**THE CAMBRIDGE AUXILIARY BIBLE SOCIETY**," for the purpose of disseminating the Holy Scriptures in the town and county of Cambridge, and of co-operating with the British and Foreign Bible Society in promoting their distribution abroad.

3. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this society, shall be without Note or Comment; and those in the languages of the United Kingdom, of the authorized version only.

4. That all persons subscribing one guinea or upwards, per annum, shall be members of this society.

5. That all persons subscribing ten guineas or upwards, at one time, and all executors paying bequests of fifty pounds or upwards, shall be members of this society.

6. That the business of this society shall be conducted by a Patron, Vice-Patrons, a President, Vice-Presidents, a Treasurer, Secretaries, and a Committee consisting of 30 other members, 10 of whom shall be members of the University, and 20 shall be gentlemen of the town and county of Cambridge, and that five members of this committee shall constitute a quorum.

7. That every clergyman and dissenting minister who is a member of the society shall be entitled to attend and vote at the meetings of the committee.

8. That the committee shall meet once every month or oftener, on some day to be fixed by themselves.

9. That the whole of the subscriptions and donations received by this society shall be annually remitted after deducting incidental expences, to the Parent Institution, in consideration of the advantages held out to Auxiliary Societies; viz. "That the committee of such societies shall be entitled to receive gratuitously, (if their local necessities shall require it,) a supply of Bibles and Testaments estimated at prime cost, to the amount of half the entire sum remitted by them to the Parent Institution within the year, commencing on the first day of January annually: and further that the members of Auxiliary Societies shall be entitled to the privilege of purchasing from the depository of such Auxiliary Societies, Bibles and Testaments on the same conditions as the members of the Parent Institution."

10. That all the money received for Bibles and Testaments sold to the poor at reduced prices, be expended in the purchase of more copies at prime cost, to be added to the stock received gratuitously from the Parent Society, and to be distributed in like manner, by gift or sale, till all the poor within the extent of this society shall be supplied with the Holy Scriptures.

11. That, for the still further promoting of the circulation of the Scriptures, it is expedient to encourage the formation

of *Branch Societies* in such districts as may not be sufficiently populous to form Auxiliary Societies of their own, such Branch Societies, and the individual members thereof, to be entitled to the same privileges from the Auxiliary Society, as it and its individual members enjoy from the Parent Institution.

12. That associations of such persons as may not find it convenient to become members of the Auxiliary Society, or of any one of its branches, shall, upon forming themselves into Bible Associations, be entitled to purchase at the depository of this society, under the direction of the committee, copies of the Scriptures, at prime cost, for gratuitous distribution or sale at reduced prices among their poorer neighbours.

13. That an annual meeting of the subscribers be held at Cambridge the second Thursday in December, when the accounts shall be presented, the proceedings of the past year stated, a new committee appointed, and a report agreed upon, to be printed under the direction of the committee, and circulated among the members.

14. That, in the formation of the new committee, the Treasurer, Secretary, and such four-fifths of the other members as have most frequently attended the committee, shall be re-eligible for the ensuing year.

15. That annual subscriptions and donations be now entered into, and that they be also received by the Treasurer and the several bankers of this town and neighbourhood.

16. That these resolutions be published in such provincial and London papers as the committee may direct; and that a copy of them, signed by the chairman, be transmitted to the President of the British and Foreign Bible Society.

17. That the committee meet the 13th inst. at 12 o'clock, and prepare, print, and circulate an address on the object and views of this society.

On the motion of the Deputy Regius Professor of Divinity (in the absence of the Rev. the Master of Caius college,) seconded by the Right Hon. Lord Francis Osborne, it was resolved, that

His R. H. the CHANCELLOR of the UNIVERSITY
be requested to accept the office of Patron of this society.

On the motion of G. Milner, Esq. seconded by the Rev. Professor Farish, it was resolved, that

His Grace the DUKE of BEDFORD, and
The Right Hon. the EARL of HARDWICKE,
be Vice-Patrons of this society.

On the motion of William Hollick, Esq. seconded by the Rev. John Brown, it was resolved, that

The Lord BISHOP of BRISTOL
be requested to accept the office of President of this society;
and that

The Lord BISHOP of LLANDAFF,
The Right Hon. the EARL of BRISTOL,
The Right Hon. Lord HEADLY,
The Right Hon. Lord FRANCIS G. OSBORNE,
The very Rev. the DEAN of CARLISLE, and
The Rev. the MASTER of CAIUS COLLEGE,
be Vice-Presidents.*

On the motion of the Rev. Charles Simeon, seconded by C. Finch, Esq. it was resolved, that

JOHN MORTLOCK, Esq.
be Treasurer of this society.

* Since the meeting,

The Right Hon. Viscount PALMERSTON,	} Members for the University,
AND	
The Right Hon. Sir VICARY GIBBS,	
The Right Hon. Lord COMPTON, and	
The Right Hon. Sir WILLIAM WYNNE,	

have accepted the office of Vice-President.

On the motion of the Rev. J. Plumptre, seconded by William Hollick, Esq. it was resolved, that
 The Rev. JOHN BROWN, and
 Mr. R. FOSTER,
 be Secretaries to this society.

On the motion of the Rev. Thomas Bourdillon, seconded by the Rev. Mr. Michell, it was resolved, that the following gentlemen do constitute the Committee of this society ;

Rev. Dr. RAMSDEN, Deputy Regius Professor
 of Divinity,
 Dr. JOWETT, Regius Professor of Civil Law,
 Dr. CLARKE, Professor of Mineralogy,
 WILLIAM FARISH, Professor of Chemistry,
 CHARLES SIMEON, Fellow of King's college,
 JAMES PLUMPTRE, Fellow of Clare hall,
 JOSEPH WILKINSON, Fellow of Corpus Christi
 college,
 C. W. LE BAS, Fellow of Trinity college,
 T. K. BONNEY, Fellow of Clare hall, and
 Proctor of this University,
 THOMAS JEPHSON, Fellow of St. John's college,

JOHN AUDLEY, Esq.	P. S. KELTY, Esq.
JAMES BURLEIGH, Esq.	F. MORTLOCK, Esq.
C. FINCH, Esq.	G. MILNER, Esq.
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EBENEZER FOSTER, Esq.	EDWARD RANDALL, Esq.
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JOHN HEMINGTON, Esq.	FRED. THACKERAY, Esq.
EBENEZER HOLLICK, Esq.	NATHANIEL WEDD, Esq.
WILLIAM HOLLICK, Esq.	Colonel YOUNG.*
S. KNIGHT, Esq.	

* Since the meeting, R. G. TOWNLEY, Esq. has been appointed a Member of the Committee.

A letter from his Royal Highness the Chancellor of the University, intimating his willingness to accept the office of Patron of this society, if requested, having been read, on the motion of the Rev. Prebendary Yorke, seconded by Ebenezer Hollick, Esq. it was resolved, that the cordial thanks of this meeting be given to his Royal Highness the Chancellor of the University, for his acceptance of the office of Patron of this society.

On the motion of the very Rev. the Dean of Carlisle, seconded by Lord Francis Osborne, it was resolved, that the cordial thanks of this meeting be given to the Right Hon. the Earl of Hardwicke for taking the chair and so ably presiding this day.

On the motion of the Rev. William Dealtry, seconded by Lord Francis Osborne, it was resolved, that the cordial thanks of this meeting be given to the Secretaries of the Parent Institution for their attendance and able assistance in the business of this day.

On the motion of the Rev. Mr. Edwards, it was resolved, that the thanks of this meeting be given to the Mayor and the Corporation for the use of the Town-Hall for the business of this day.

ADJOURNED.

APPENDIX.

REFERENCE having been frequently made in the preceding Speeches to the Reverend Dr. Marsh's Address to the Senate, it has been thought necessary to annex it, together with the Right Hon. Mr. Vansittart's Letter in reply. To these is subjoined the *printed paper* particularly alluded to by Dr. Clarke.

An Address to the Members of the Senate of the University of Cambridge; occasioned by the Proposal to introduce in this place an Auxiliary Bible Society.

WE have at present *two* very extensive *Bible Societies*, the one founded in 1699, the other in 1804. *Both* of our Archbishops and *all* our Bishops (with the Prince Regent at the head) are members of the former: *neither* of the two Archbishops, and only a *small* proportion of the Bishops, are members of the latter. The members of the former, now amounting to about seven thousand, are exclusively *Churchmen*, no one being admitted to it without testimony of his attachment to the Constitution, as well in Church as in State. The members of the latter are much more numerous, than those of the former; but they consist of *Churchmen and Dissenters* indiscriminately. The two Societies *agree* in the very laudable object of distributing Bibles both at home and abroad, though the number of Bibles distributed by the latter, especially abroad, greatly exceeds the number distributed by the former. For not only are the funds of the latter much superior to those of the former, but those funds are employed in the distribution of Bibles *only*, whereas the funds of the former are employed partly on Bibles, partly on Prayer-Books, and partly on Religious Tracts, which are in unison with the doctrine and discipline of the Established Church.

From this short statement it appears, that the former, or the *ancient Society*, is not only a *Bible Society*, but likewise (what the other is *not*) a *Church-of-England Society*. With the former it is an invariable rule, in promoting Christian Knowledge, to keep in view the Doctrines, which the members of the Society believe and maintain. Especially where the Church of England is established, they consider it as *their* duty to promote Christianity, not under *any* form, but under that particular form, which, above every other they are *pledged* to support, which alone is the *tenure* of ecclesiastical and even of civil preferment. In conformity with that rule, the Society for promoting Christian Knowledge (the *ancient Bible Society*) distributes, in its home circulation, as well the *Liturgy* as the *Bible*: for though in the spirit of true Protestantism it acknowledges the Bible as the only *fountain* of religious truth, yet, it knows from the experience of all ages, that the waters of that fountain will be clear or turbid, according to the channel into which they are drawn. And as the members of the Society *believe* (though without reproach to those whose belief is different) that the doctrines of the *Liturgy* are *correctly* derived from the Bible, they consider it as their indispensable duty, to unite the one with the other. Indeed uniformity of doctrine can never be produced without an adherence to this rule: for *every* Christian party either finds, or *supposes* that it finds, its peculiar doctrines in the Bible.—But this salutary rule, so necessary to promote uniformity, so desirable therefore by every true Churchman, *cannot* be observed by the *modern Bible Society*: for such a rule would not only be contrary to its present avowed object, but absolutely inadmissible from the very *constitution* of the Society. For it not only consists of Dissenters as well as of Churchmen: but an *equality* of power and interest, between the two parties is the avowed *basis*, on which this modern Society is built.

It is true, that those members of it, who are attached to the Church, may so far correct the evil, that when they have obtained Bibles for distribution from this Society, they may *of themselves* add Prayer-Books, and Religious Tracts in unison with the established faith, and that this correction will be rendered easy, if (as frequently happens) they are members also of the *other* Society. But, to say nothing of the question, whether it is not more advisable for Churchmen to adhere *wholly* to a Society,

which, in proportion as its numbers increase, will supply their wants without the necessity of correction, the dissenting members have the same resource with their brethren of the establishment, it being equally in *their* power to distribute Bibles in company with such Religious Tracts, as favour their *own* opinions, and are always at hand, whenever they are wanted. The principle of *equality* therefore, on which the modern Bible Society is formed, and which places Christians of every denomination on the same level, is upon the whole preserved; and in this *constitutional equality* there is evident danger, that the pre-eminence of the *established religion* should be gradually forgotten, and finally lost.

It is far from my intention to be unfriendly or disrespectful toward those, whose religious opinions are different from my own. Though sincerely attached to the Established Church, and desirous of promoting its welfare by all fair and honourable means, I fully recognize the *natural*, and in this country, *legal* right of private judgement in matters of religion; and I should be ever ready both to deplore and to oppose every effort to abridge the freedom of religious opinion, or religious worship, which is exercised in this country by Dissenters of every description. But though I respect religious opinions in general, however different from my own, and respect them *because* they are religious opinions, yet I deeply lament that such diversity exists, not only because the greater the diversity the more abundant is the error, but because *religious* dissension, in consequence of our mixed constitution, is closely connected with *political* dissension. Religious dissension therefore in this country becomes a *political* evil; and as such should not be *encouraged*, though Dissenters of every description should for conscience sake be *tolerated*. This is the true line of distinction, which every Churchman should invariably observe; and I am convinced that every candid Dissenter, so far from resenting this open and honest avowal, will do justice to the purity of my intentions. Indeed every man, who loves his country, will be ready to adopt a principle, which is calculated to promote political good, without producing religious evil.

Let us apply this principle to the modern Bible Society, as far as relates to the conduct of *Churchmen*: for nothing which is here said is intended as a restraint on the conduct of those, who *dissent*

from the Established Church. *They* have full liberty to distribute Bibles, either alone, or accompanied with such Religious Tracts, as they may think proper: and, if a Society consisting *solely* of Dissenters had been formed for this purpose, the members of the Establishment would have had no right, either to interfere, or even to complain of it. *Such* a Society would have been perfectly consistent with those principles of toleration, which are happily established in these realms. But it is certainly a question for consideration among *Churchmen*, whether it is prudent to *augment* the power of such a Society, by throwing into its scale the weight of the *Establishment*. If Churchmen give the *whole* of their influence to the *ancient* Bible Society, they *retain* the strength of the Established Church within its *own* channel, and thus contribute to *preserve* it. If they divide their influence, and still more, if they give it wholly to the *modern* Bible Society, they *divert* the strength of the Establishment into a *foreign* channel, where the current *may* at least be turned against them. In supporting the *ancient* Bible Society, they have ample security, that they are supporting at the same time the *Established Church*: but in supporting the *modern* Bible Society, they have *no* such security, either in its constitution, or in the general friendship of its members. It is true, that the professed *object* of the modern Bible Society is to distribute Bibles without note or comment, and, in this country, according to the authorised version. But were it *certain*, that, as the power of this Society increases, the present avowed object would still be retained, we can have no guarantee that *other* objects, inimical to the Church, will not in time be associated with the *main* object. The experience of only seven years, under circumstances where circumspection has been peculiarly necessary, is a poor ground of consolation. The Dissenters, however well affected in *other* respects, *cannot* be well affected to the Church, or they would not be Dissenters from it. Their *interests* in respect to religion are different from ours, and therefore *must* lead them a *different way*: and though we know from experience, that they can combine for the purpose of *opposing* the Church, it would be contrary both to experience, and to the common principles of human action, to expect their co-operation, if the object in view was the *interest* of the Church. If we apply then the principle above-mentioned, that Churchmen should *tolerate*, but not *encourage* Dissenters, we shall find in

it a strong argument against the promotion of the modern Bible Society. For, independently of the reason above-stated, that Churchmen should unite the *Liturgy* with the Bible, and thus prevent its misapplication to *other* doctrines, the very *constitution* of the modern Bible Society gives an importance to the dissenting interest, which otherwise it would never have obtained, and consequently brings a fresh accession of danger to the Established Church. That Churchmen, by their association with Dissenters in this modern Bible Society, increase both the political and the religious importance of the latter, is too obvious to require illustration. And that this increase of influence *may* hereafter be applied in a manner not contemplated by those, who now inadvertently promote it, is likewise a position which cannot be controverted. But by increasing the influence of the *ancient* Bible Society, we necessarily increase the influence of the *Established Church*: for the *ancient* Bible Society is one of its firmest bulwarks. On the one hand, therefore, our encouragement of the ancient Society *must* contribute to the welfare of the Established Church, while, on the other hand, our encouragement of the *modern* Society not only contributes *nothing* to it in preference to *other* churches, but *may* contribute even to its dissolution. Now if we injure, or even neglect to support *our own* Church, we shall hardly make compensation by our distribution of Bibles in *foreign* parts. If *our own* Church, as we have reason to believe, professes Christianity in its *purest* form, the downfall of *such* a Church would be an irreparable loss, not to *this* nation only, but to the *whole world*.

Under these circumstances, I respectfully submit the question to the consideration of this University, *which* of the two Bible Societies is most entitled to encouragement on the part of a Body, whose peculiar duty (a duty so nobly displayed on a late occasion) is the support of the *Established Church*.

HERBERT MARSH,

Margaret Professor of Divinity,

Cambridge, Nov. 25, 1811.

Letter to the Rev. Dr. Marsh, Margaret Professor of Divinity in the University of Cambridge; occasioned by his Address to the Senate of that University.

DEAR SIR,

I BEG to return my best acknowledgements for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a member of the British and Foreign Bible Society; but I accept as a proof of kindness your candid and friendly admonition, which affords me an opportunity of justifying myself to you as a Church of England man, for contributing my assistance to that Institution.

I never, indeed, before, thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the Church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that *you* still think it well founded.

The sole and exclusive object of the Bible Society, so far as it respects the United Kingdom, is THE CIRCULATION OF THE AUTHORIZED TRANSLATION OF THE SCRIPTURES, WITHOUT NOTE OR COMMENT. I should, as a member of the Church, be very sorry to think that the devout study of the SCRIPTURES could lead to the disregard of our LITURGY; on the contrary, I should hope that it would produce a more general acknowledgement of its excellence, as it originally, at the period of the Reformation, led, through the blessing of Divine Providence, to its establishment. *THE BIBLE, says Chillingworth, and THE BIBLE ONLY, IS THE RELIGION OF THE PROTESTANT; it is the sole basis of the CHURCH OF ENGLAND, and the only one on which you, I am sure, would wish to place it.* But you observe, that you can have no guarantee, that as the power of the Bible Society increases, *other* objects, inimical to the Church, will not in time be associated with the *main* object. To this I answer, that so long as the members of the Church take part in the Bible Society, its very constitution will afford such a

guarantee as you desire. The PRESIDENT, and all the VICE-PRESIDENTS without exception, are Churchmen, and are constant members of the managing committee, in which they always preside; and of the other members of this committee, the Churchmen are equal in number to all the Dissenters of different sects; so that in every question *the Church must have a constant majority*; and in the general meetings, in which alone all points affecting the constitution of the Society must be decided, the members of the Church must have a weight in proportion to their numbers and consequence. In proportion, therefore, as Churchmen of talents, rank, and influence join the Society, this preponderance must increase. Among the VICE-PRESIDENTS are already numbered one of the ARCHBISHOPS OF IRELAND, and FIVE ENGLISH AND TWO IRISH BISHOPS. I doubt whether the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which now, as you observe, enjoys the countenance of the whole episcopal Bench, was, at so short a period from its formation, honoured with the support of so large a body of the Prelates; and I should hope the time might not be far distant when the two societies may equally flourish under the general patronage of them all. This would appear to me the most effectual remedy for any supposed danger from the *Dissenting influence in the BIBLE SOCIETY*. But what is the remedy you propose?— That all Churchmen should withdraw themselves from the Society, and leave it wholly in the hands of the DISSENTERS. If any thing can make the Society dangerous, this must do it; because there would then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and, I think, so unjust an indication of jealousy. But even if no sentiment of resentment should be excited, one of two consequences must inevitably follow: either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance; or else the *Dissenting interest*, making up for these losses by more extensive sacrifices, and an increase of zeal and activity, and availing itself of the assistance of the foreign societies already formed, would carry on the Institution in nearly the same manner as before.

In the first case you would have crushed an establishment which has done more for the diffusion of CHRISTIANITY than has been effected in the same space of time in any age since the Apos-

TOLIC; which has in SEVEN YEARS been the means of preaching the Gospel in FIFTY-FOUR LANGUAGES. This would *indeed be putting out one of the eyes of Britain.*

The other alternative would be to transfer to the body of DISSENTERS all the *honour and influence of whatever has been done, and whatever may be done*, by an Institution, of which the dawn has been so glorious, but which is visibly rising into brighter day. Shall it be said that the DISSENTERS ALONE have carried the WORD OF GOD TO EVERY NATION UNDER HEAVEN? or shall the CHURCH OF ENGLAND continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as BY DESERVING THE BLESSINGS AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES?

The evils of either alternative seem to me equally fatal and inevitable. I am far from undervaluing the efforts of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE: I am an *old member of that Society*, and am heartily disposed to lend any assistance in my power to its useful plans. But how little either that or any other society now existing would be competent to supply the place of the Bible Society, the experience of above a century has shewn. Even supposing (what I think impossible) that it might be made, in some considerable degree, to answer the same purposes, I see superior advantages in the present constitution of the BIBLE SOCIETY. The *co-operation* of CHURCHMEN and DISSENTERS in *religious matters*, so far as they can *conscientiously co-operate*, seems to me one of the most efficacious means of *lessening both the political and religious evils of dissent*. It dispels prejudices, promotes candour and good will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication, the Church of England has nothing to fear and every thing to hope; as holding (*in our judgements at least*) that *middle line of truth*, in which all opposite opinions have a natural tendency to coincide. And is that *truth* more likely to be *acknowledged and embraced* by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?

The existence of *dissent* will perhaps be inseparable from *religious freedom*, so long as the mind of man is liable to error;

but it is not unreasonable to hope that *hostility may cease where perfect agreement cannot be established*. If we cannot RECONCILE ALL OPINIONS, let us endeavour to UNITE ALL HEARTS.

I ought, perhaps, to apologize for troubling you with arguments, which must probably have been already brought before you, as I know your opinions are not taken up hastily and lightly. But I have thought it necessary to state such as have chiefly induced me to consider my taking a part in the concerns of the Bible Society not only consistent with, but a proof of the sincerity and warmth of my attachment to the Church of England; and which still, on reflection, seem to me to have so much weight, that, far from *repenting* of what I have done, I feel convinced I shall *least of all repent of it* as I approach THAT STATE IN WHICH THE DISTINCTION OF CHURCHMAN AND DISSENER SHALL BE NO MORE.

I am, &c.

(Signed) N. VANSITTART.

Great George Street, Dec. 4, 1811.

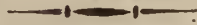


Printed Paper alluded to by Dr. CLARKE in his speech.

CAMBRIDGE, Dec. 10, 1811.

WHEREAS it has been insinuated, that they, who object to the modern Bible Society, object to the distribution of the *Bible*, it is necessary to reply, that their objection is not to the distribution of the *Bible*, but to the distribution of the *Bible alone*. Instead of requiring *less*, they require *more*. If to the distribution of the *Bible*, which the two Societies have in common, were added the distribution of the *Liturgy*, which distinguishes the *ancient Bible Society*, and distinguishes the Churchman, the chief objection to the *modern Bible Society* would be removed.

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